



DAYBREAK.

A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF
SPIRITUALISM.

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R. B. D. WELLS, PHRENOLOGIST.

A PROFESSOR OF PHRENOLOGY AND HYGIENE.

The last hundred years has witnessed a vast advance and many changes in the methods of disseminating knowledge; the form of knowledge diffused has also been completely revolutionised. Two or three generations ago the instruction imparted to the learned consisted chiefly of notions derived from ancient theology and mythology. The Scriptures and the classics were largely indulged in, the theories and philosophies of the past were accepted without disclaimer, but the student knew little or nothing experimentally of man and his relations, physical and spiritual. Nature was to him a sealed book—an inscrutable mystery.

With the incoming age of Science, now in such manly development, there came a department devoted to a study of Humanity. The discovery of the circulation of the blood, discoveries in relation to the nervous system, digestion, and other branches of physiology, preceded and accompanied the grand discovery of Gall, that the brain of man is a bundle of organs through which the diverse phenomena of mind manifest themselves; and as these brain-organs are developed by congenital influences or subsequent culture, so are the various faculties of the mind able to express themselves, and the character of the individual is consequently modified and conditioned. Phrenology was accompanied in its advent by mesmerism—exhibiting the psychological influence of mind upon mind, a less materialistic view of man than phrenology, yet accommodating itself thereto by showing that the brain of man is not mind, but a physical basis for the manifestation of mind, and that the thought-sphere, and the organic agency which produces it, are totally distinct from the one from the other. Mesmerism leads the inquirer gradually from matter to spirit, from body to soul.

Mesmerism in itself was not only a great teacher of the relations between the organic and psychical, but it was a health reformer, and, curiously enough, brought in its wake a whole family of hygienic influences. There was the hydropathic system of Priessnitz, the miniature and philosophically propounded doses of Hahnemann, itself the spiritual of medication. Then came the Temperance movement, and joining abstinence from narcotics—total abstinence from that which is physiologically foreign to the needs of the body—with temperance in respect to things nutritious we had vegetarianism, a restriction upon the gorging and Georgian age, which, though it has not made extensive headway in a sectic form, at this day permeates society with the idea of a wholesome control over the animal indulgences of the stomach. Yet, further, in company with this grouping of reforms touching the animal nature of man came the grand teachings of Sylvester Graham and the Fowlers, respecting the perversions and the proper direction of the amatory functions; chastity, purity, the Swedenborgian gospel of Use, was enjoined by these and other teachers of their school as of prime importance to man as an individual, to husband and wife as the basis of society, and to the very existence of society itself as a corporate body. Another branch of teaching was heralded by the illustrious George Combe, of Edinburgh, in his "Constitution of Man Considered in Relation to External Objects," inserting the thin end of the wedge, upon which the hammer of the progressive teacher has continued to inflict such stunning blows that the ancient notions respecting theology and immortality have either been dinned into darkest scepticism or dashed into brilliant coruscating sparks of a true philosophical belief.

Treading on the footsteps of George Combe, and as a logical outcome, we have the "Harmonial Philosophy" of Andrew Jackson Davis, a further consideration, and from a more interior standpoint, of the nature of man and its relations, not only to the external sphere, but to the spiritual future. Modern Spiritualism and psychological research, as manifested in clairvoyance, mediumship, magnetic-healing, and psychical exercises, are all practical outcomes of these great germinal movements, which must have been something more than human in their inception to have accomplished so much in less than one hundred years; to have modified themselves in such endless varieties; to have become a source of so much enlightenment and personal comfort to millions; and to day to exist in our midst, ramifying society through every part of its structure, like a tree of perennial ripeness, growing more and more vigorous and fruitful as the century advances.

The introduction of these forms of thought have given rise to, not only one, but numerous classes of teachers or professors. The practical phrenologist is the type of many such departments concentrated into one personal application, for this style of professor does not indicate merely a prognosticator of human conduct from the development of bumps, but he is a physiologist; and, arising out of that, a hygienist—a teacher of the laws of health; and, arising out of that, a medicist, or one whose duty it is to teach people how to get rid of disease. His functions as a professor are (a) philosophical as regards the theory of mind and organisation; (b) scientific in respect to the structure and functions of the organisation; (c) medical as regards the restoration of the suffering to health; (d) moral when he treats of conduct as affecting human welfare and destiny; and (e) religious in relation to the manifest tendency which a conscientious discharge of his duties must have upon the ultimate and spiritual welfare of those who come under his influence.

SKETCH OF MR. R. B. D. WELLS.*

On the present occasion we have the pleasure of introducing to our readers one of these modern teachers and professors of Human

* We regret that our artist has done such poor justice to Mr. Wells's portrait. The mechanical outline is given, but the enlivening expression and clear eye of the original are unfortunately left out. Had there been

Nature Science; though at the same time we must state that he is not a Spiritualist. We have known Mr. R. B. D. Wells for upwards of a dozen years, and from our first knowledge of him we have been able to regard him as an industrious student of human nature, continually adding to his knowledge, and neglecting no opportunity of increasing his store of information, or of conferring it upon those who might stand in need of his services. His organisation has correspondingly gone through a very marked degree of development. He is possessed of a strong physical organisation; yet well under the control of the will. It is one in which the working ability is somewhat in excess of the means to produce adequate animal support. The framework is well articulated, fully clothed with muscle, highly susceptible to nervous influences, and capable of being worked up to a high state of activity under the promptings of a practical and altogether inspirational brain. As a consequence of this type of organisation rapid changes occur therein. A man of this temperament is liable to over-work himself, and to pass through a refining process, giving the thought-sphere a continued advance upon the animal powers, elevating the individual's standpoint, and rendering him more susceptible to an accession of progressive thought. Such we have found Mr. Wells, and our advice to him is, that he somewhat moderate his great enthusiasm, take such rest and recreation as he may require or be able to obtain, and not seek by extreme industry to overbalance the relations which ought to exist between the due integrity of the animal system and corresponding activity and susceptibility of brain.

The profession of a public lecturer and practical phrenologist is of a very exhausting character. All day in the examination-room the mind is busy exploring the characteristics of those who require phrenological delineations, and no sooner has a hard day's work of that kind been accomplished than rapid preparations have to be made for the platform, and another severe task is encountered, it may be in the presence of an audience numbering upwards of 2000. Keep on in this way six days * in the week, and is it to be wondered at that such severe labour and continual acquaintance with human nature should render a man aged beyond his years, and, as it were, cause him to run to seed mentally and spiritually? Mr. Wells, like other successful men, no doubt is well repaid by the great business which he does, but no material reimbursement can make up for a man's life-power. There is, however, a consideration arising from the thought that, though bodily functions may become somewhat prematurely exhausted, the mental and spiritual faculties are correspondingly benefited; and, though the mortal life may be somewhat shortened, life eternal will be all the more worth looking forward to.

APPARATUS AND ILLUSTRATIVE PAINTINGS AND DIAGRAMS.

Mr. Wells carries around with him quite a museum of attractive educational accessories to add to the interest of his lectures and practical demonstrations. Months in advance he takes the largest and most expensive halls in the chief towns, paying generally from £20 to £30 and £40 and occasionally £60 rent per week. For such a sum he commands the most spacious buildings, which are generally crowded to the doors by audiences numbering upwards of 2,000 persons. At the end of the hall, behind the platform, a scaffolding is erected, reaching to a great height, and on this framework is displayed in rows life-size paintings, reaching down to nearly the waist, of eminent men and women of ancient and modern times. Mr. Wells has upwards of eight hundred of these oil paintings, so that there is no hall large enough to permit of their being all exhibited at one time. These noted characters, presented by the artist in advantageous aspects, are continually referred to by the lecturer to illustrate the relations which exist between character and organisation. For more strictly scientific purposes a collection of castes and crania of animals and mankind is on view. A series of these models of the skull and brain, beginning with the fish, and ascending upwards to the highest human types, is a mute lecture in itself, more eloquent than any teaching which spoken language can define. Nature is the book from which we must all receive our teaching, and its unwritten pages and paragraphs are incontestably true. Phrenology has strict reference to natural form, which it attempts to explain, and show the relation of organism to the wonderful manifestation of divinity, called "thought," which is expressed therethrough.

In the physiological department expensive models are used, exhibiting all the organs of the human body, which may be dissected before the audience, imparting as much information to the popular mind in one evening as could be obtained by weeks of dry reading. In addition to these anatomical figures, Mr. Wells has enlarged models of the eye, ear, and other special organs, which convey, in a most impressive manner, the wonders of mind as expressed through matter. A human skeleton is also exhibited, and as a moral lesson the observer shudders at the appearance of the decayed bones of a subject who died from immoral habits. The substance of the bone is all decayed, and, when handled, it is as light as a feather. The corresponding bone of a normal subject being handled at the same time presents a striking contrast. This little matter of itself, we have no doubt, has deterred thousands of young men from the path to moral ruin and early death.

time we would have had another engraved and may do so in a future edition.

* Mr. Wells frequently lectures seven nights per week, the Sunday evening being bestowed on Temperance Societies or Working Men's Associations for promoting Morality, &c.

LECTURES TO LADIES BY MRS. WELLS.

In the ladies' department, presided over by Mrs. Wells, there is no lack of instructive illustrations. On certain afternoons and evenings Mrs. Wells delivers lectures to immense audiences of ladies on subjects of very great importance to the sex. Ladies very gratefully avail themselves of these opportunities for receiving instruction. A series of models illustrating gestation are very useful on these occasions, and much other information is imparted which must be of signal advantage to the mothers of the people. There are hundreds of wives and mothers in many towns in England who are daily grateful for the knowledge of themselves, and their duties, which has been imparted by Mrs. Wells at her lectures.

In the hygienic section, which may be called the practical application of the principles set forth in the preceding sections, arrangements are made for giving the public an opportunity of becoming acquainted with the best methods of maintaining health and treating the diseased. Models of wheat, fruit, and other edibles are exhibited and described and the properties of food pointed out. On the platform steel grinding mills for the domestic manufacture of brown bread are at work; and occasionally samples of the bread and wheat-meal pudding, made from the corn ground upon the spot, are distributed to the audience. Hundreds of people are thus led to experiment in dietetics to the entire renovation of their health and augmentation of their material resources.

Temperance from alcoholics is strictly enforced by the lecturer; and though he does not profess to be a vegetarian, yet his teachings are all in that direction; and we hesitate not to say that Mr. Wells, as an agency for the dissemination of knowledge on vegetarian dietetics, accomplishes more than the Vegetarian Society and all its members put together.

With diet may be mentioned exercises—dumb-bells, chest-expanders, and other forms of gymnastic apparatus, are exhibited, and their uses described.

Hydropathic medication is very much dwelt upon. Baths of the most approved pattern are shown; and various hydropathic appliances are also brought into requisition.

We remember on one occasion spending the evening with Mr. Wells at Halifax, and for a few minutes took part in his programme, which was a "miscellaneous entertainment." Mr. Wells, in addition to examining publicly a few noted characters, showed the use of gymnastic apparatus, baths, grinding mills, improved cooking apparatus, and wound up by winding up an attendant in a hydropathic bandage, which, from its length, could be adapted to all parts of the body at one operation. The patient looked like an Egyptian mummy, and, in addition to illustrating the most approved mode of applying wet bandages, the large gathering had a hearty laugh at the comical figure which the beneficiary presented.

Here we will observe that fashionable medicine is rapidly following in the footsteps of these once ostracised reforms. And what was twenty years ago regarded as the Utopia of the enthusiast, or the subterfuge of the irregular practitioner, is now an actualised fact. Recently a museum of hygiene has been opened at University College, Gower-street, London, in accordance with the bequest of the late Dr. Packes. Mr. Wells and others have paved the way for such desirable innovations, and introduced hygienic methods and apparatus to more people in a month than the London museum will in a year.

LECTURES TO MEN ON VITAL FORCE.

Some years ago, Mr. Wells introduced a theme into his public teaching which he has conducted with marked ability; we refer to his "Vital Force" lectures, which are delivered only to audiences of adults of the male sex. He was the first to lecture on this subject, and his success has induced many others to imitate him. It may readily be inferred what the subject-matter is, and it may also be imagined that though work of this kind is of the greatest importance to society, yet it takes a clear head and a stout heart to engage in it. Some twelve months ago we were in the north, and delayed a couple of days to visit Sunderland, and hear Mr. Wells give one of his "Vital Force" lectures. It was the most powerful platform utterance we ever listened to. The dangers and vices into which the young are so plentifully led were introduced in an admirable manner, and the consequences brought home with great moral force. The lecturer looked like a man inspired; his whole soul was in his theme; and if he had been pleading for the eternal salvation of all mankind he could not have been more earnest and high-toned. We did not think it possible for such a delicate, nay repulsive, subject to be treated with such propriety and moral interest. At the close of his lecture Mr. Wells asked his audience to decide whether he had spoken one word which appeared to them inappropriate or impure, and if so to hold up their hands. No hand was held up. We then, from the front of the balcony, complimented Mr. Wells on the great success of his effort, that instead of being able to pick flaws in his treatment of his subject we had determined on taking the opposite course, and propose that all who approved of the skill and moral power with which he had treated his subject, should express their opinion by a show of hands. Every hand in the vast hall was held up, after which the applause was long and loud. The moral effect of these lectures is very great, but it is almost exceeded by the intellectual interest which attaches to them. Information of an urgently necessary kind is bestowed on the audience, and, in addition, some of these lectures have been published, and the distribution of them in printed form adds to the benefits derived from their oral delivery on the platform.

GENERAL SYNOPSIS OF LECTURES.

Mr. Wells lectures on the following and other subjects:—

The Philosophy of Man.
 Faces we Meet, and How to Read Them.
 How to Read Character by the Gait, Voice, and Deportment.
 Heads, Faces, and Characters of our Great Men.
 Proofs and Utility of Phrenology.
 How to Educate and Develop the Faculties of the Human Mind.
 Intellectual Greatness, and How Acquired.
 How to Rise in the World.
 Men Who Have Risen.
 How to Stimulate and Develop the Social and Moral Faculties.
 Love, Courtship, and Marriage.
 How to Manage Children.
 How to Train Up a Child.
 Vital Force: How Wasted and How Preserved—Parts 1, 2, 3.
 Philosophy of Life, Health, and Disease.
 Health, Disease, and Cure.
 Water, and How to Apply it in Health and Disease.
 What to Eat, and How to Cook it.
 Diseases of the Respiratory Functions, and How to Cure them.
 Small-Pox: its Cause, Prevention, and Cure.
 Rheumatism, Gout, and Inflammation: How to Prevent and How to Cure.
 Scrofulous Affections and Skin Diseases: their Proper Treatment and Cure, &c., &c.

Mr. Wells is one of the most successful lecturers now before the British public, and no man draws larger audiences. He has a great hold upon his hearers, and those who have come under his teaching appreciate him warmly.

HYGIENIC ADVICE AND TREATMENT.

In addition to hygienic advice Mr. and Mrs. Wells also give treatment as they pass from town to town, and at Scarborough they have an establishment containing about twenty-five beds, all of which are generally occupied. Patients have to wait their turn for admission, besides there are a great number of out-door patients during the summer months.

We were at Scarborough a few weeks ago, and spent a day at Mr. Wells' establishment, Pavilion Place. We conversed with persons whose cases had been of the most desperate description, and all of them expressed their gratitude at the benefits they had received.

Mr. Wells is exceedingly accurate in his diagnoses of disease, almost intuitively striking at the root of the complaint. In all his practice, extending, as his case-book shows, over eighty-six thousand cases, he has only had four deaths. One of these occurred recently. The patient was affected in lungs, heart, and kidneys, when admitted to the establishment as a last resource a few days before her decease. The diagnosis was recorded in the case-book, and the death being sudden, syncope, an inquest was held; but at the post mortem the condition of the body was found to be so strictly in accord with the diagnosis, which Mr. Wells had previously given, that he was entirely exonerated; but the medical gentleman who investigated the case was struck with the great skill displayed in arriving at the true state of the patient.

The doctor said that nobody could have done this case any good, and that it had received the best treatment that could have been applied.

One lad whom we saw at Scarborough, was emaciated, crippled, and covered with discoloured swellings, the results of rheumatic fever, which he had some years ago. Already his wounds had begun to improve, and the blood to become more bright in colour. Mr. Wells applied the Life Awaker in our presence, and from many parts of the surface the small specks of blood exuded as black as ink, but that depraved condition of the humours had very much improved. This Life Awaker is worthy of description, and we extract the following respecting it.

THE LIFE AWAKER

is an instrument, the cup of which is placed over the surface of the skin. The spring is drawn at the other end which causes a number of fine needles to pierce gently the skin under the cup. An oil is rubbed over the perforated surface.

In his work "Good Health, and How to Secure it," Mr. Wells says it is the invention of a German, who, about the year, 1850, was suffering from gout which had attacked his left arm below the elbow, and which had at last assumed the form of a chronic ulcer on the hand. He had tried many methods of cure without effect. Sitting one day with the hand resting on a cushion, a swarm of gnats entered by the open window, and settled upon the gouty tumour, which they perforated with their little stings, after which operation the back of the hand was speckled over like the top of a thimble. He was rejoiced to find that the pain had passed away, and from that circumstance he invented the instrument now called the Life Awaker.

Mr. Wells says, "We have used the instrument for several years, and have successfully treated some thousands of patients, who had tried in vain to get relief from the popular medical practice." He recommends it in conjunction with water treatment, and says it is "a powerful remedial agent in all kinds of scrofulous affections, hip diseases, white swellings, goitre, rheumatism, gout, paralysis, abscesses, tumours, cancers, inflamed eyes, running of the ears, cramp, dropsy, and kindred affections." For further particulars respecting it, and how Mr. Wells cured himself of blood poisoning,

from a case of leprosy, we must refer the reader to the work from which we quote.

During one of his visits to Grimsby, small-pox was extremely prevalent, and Mr. Wells, having great faith in the hygienic mode of treatment, took the sick and the dying in hand with signal success. He is reported to have made a great number of cures, and to have proved, beyond all possibility of cavil, that small-pox is by no means a dangerous disease, but may be controlled with great benefit to the permanent health of the patient. Mr. Wells is therefore a vigorous opponent to the vaccination superstition. At the close of his sojourn in Grimsby a public contribution was made, and a handsome testimonial was presented to him as a public recognition of his services during that fearful epidemic. The following is Mr. Wells method of treating small-pox, which he has communicated at our request:—

THE HYGIENIC TREATMENT OF SMALL-POX.

I have cured a little over 8,000 cases of small-pox, and always found that the unvaccinated were easier to cure than those who had been vaccinated. I have very little time on hand to give a full description of our treatment at present, I having so many patients to attend to. We have been highly successful in curing those who have put themselves in our hands. I don't know whether I ever informed you of a case of paralysis I recently cured. A young lady came to our place about six or seven weeks ago, having lost the use of her arms and legs, and our strongest galvanic battery could not affect them; they were quite cold also, but we cured her in a month, and now she can walk as well as I can, though when she came she could neither move her toes nor feed herself. To-day a patient is leaving whom we have cured of rheumatism, dropsy, flatulency, dizziness in the head, and bad legs. We have had her in hand just a month. We have cured a number of cases of consumption this season; twenty-three cases of rheumatism; a number of ulcerated spines and congestion of the lungs.

You want to know how we proceed with small-pox, or rather how we did proceed at Grimsby, Doncaster, and other places. In all cases not far advanced, then, the first thing was an injection of water if the bowels were constipated, afterwards the wet sheet pack, in temperature according to the mentality, &c., of the patient. Those whose organ of cautiousness was very large, combativeness, destructiveness, and hope small, had the sheet wrung out of water of 80 degrees; while those whose executive brain was fairly represented, and cautiousness not too large, had it wrung out of cold water. In all cases a bed had to be prepared; we invariably laid a quilt upon the mattress, under which should be two or three pillows; four or five blankets were then laid straight on the coverlet, and then the sheet laid upon them. The patient was then lifted on to the bed, and the sheet put to him or her, and the blankets and quilt wrapped round not too lightly. A wet cloth was laid upon the forehead, and doors and windows thrown open to allow a fresh current of air to pass through the room. This wet sheet pack was continued for one hour, when there was not much reactive power in the patient; but when the fever was intense the wet sheet pack was continued for twenty minutes, and coming out a dripping sheet was applied. The cold one was best where there was sufficient reactive power, but when there was very little it was drawn out of tepid water. If the pimples have not appeared, the attendant should rub the patient, but if otherwise, he or she should be patted only, and after this a dry sheet should be thrown over and patted until quite dry. The wet compress should then be applied, and changed every hour. If the case is very far advanced, however, and the pimples have run into each other and formed one complete mass, the patient should be lifted into a warm bath, about 95 degrees, or from that to 100, and remain in about ten or fifteen minutes. This may be done by lifting the patient upon a sheet, and the attendants should lower the patient gradually into the bath by taking hold of a corner each, so as to avoid giving any pain. After drying, a tepid wet compress may be applied round the waist from the armpits to the hips, and changed every two hours. A cold wet cloth should invariably be applied round the neck if the inflammation is very great, and it is better, although not necessary, to cover it with dry flannel. The patient should drink as much tepid water as he likes, and if there is much reactive power in the system it will not be amiss to give cold water instead. The injections of water should be given twice a day. When the face is very much covered with pimples, wet cloths should be laid upon the forehead, over the nose, cheeks, and eyes, and bandaged down so as to keep the parts moist, and thereby avoid marking.

The patient should eat very little food during the first nine days, and that should consist chiefly of stewed fruit, a little brown-bread, and milk and water to drink; but the less patients eat the better until all danger is over. When they get a turn the appetite is ravenous, and great care should be taken lest they eat too much. If very weak and exhausted, all that is necessary is to sponge the body all over with warm water three or four times a day, and apply tepid wet compresses. These should be washed before applying a second time. The attendants may avoid the disease by taking an injection of water once a day, and wearing wet compresses during the night round the body, washing in cold water next morning; and they may also take a vapour bath now and then, but not too often. This is a brief outline of our methods for treating small-pox.

DISTRIBUTION OF LITERATURE.

During his lecturing tours Mr. Wells sells an enormous quantity of books; his order for one work sometimes extends to one thou-

sand, and in some instances several thousands. Great numbers of young men, and also heads of families, have their interest excited by the lectures on behalf of the study of man, and eagerly purchase works, which are presented to them at popular prices. Thousands and thousands of homes have in consequence become the repositories of permanent information upon mental science, physiology, health, hydropathy, morals, &c., so that the good resulting from a professional occupation of this kind is truly incalculable. Altogether Mr. Wells carries round with him many tons of appurtenances for illustration and for sale.

His rooms are usually crowded by those who desire physiological diagnoses or phrenological examinations, and several short-hand writers are employed to write out the descriptions thus given. Mr. Wells is himself a copious author, and those of his works which have been launched into existence have had a very extensive circulation. We subjoin brief notices of a few of them.

"The Symbolical Head and Phrenological Chart," price 6d., is a large illustrated sheet giving information upon phrenology. The principle engraving is a pictorial bust showing the locations of the organs, and a definition of them is given below. It is useful for hanging against the wall, and should be plentifully exhibited in living rooms, workshops, &c., as by that means information on phrenology may be popularised, and the young induced to become students of their own character. It is rather a handsome sheet, and would grace any wall.

"The Phrenological and Physiological Register," price 6d., is a goodly sized pamphlet, having a table at the commencement for marking the developments of the individual who requires a phrenological examination. Throughout the book each organ is described in seven degrees, and refers to the table in which the developments are marked. It thus describes the character of any individual whose organs are marked down in it. It is very much upon the same system as those published by Mr. Fowler. At the end are a food table, a bath table, and marriage table, which may also be filled up by the examiner. To the general reader this Register gives a very good idea of the definition locally and combinations of the phrenological organs.

"Health and Economy in the Selection of Food," price 6d. This little work is chiefly a compilation from eminent hygienic writers, who have thoroughly considered the merits of various kinds of food in their nutritive and economical sense. It may be stated that the more gross forms of animal food are discountenanced, and economy and health are sought for in the products of the vegetable kingdom.

"Vital Force." The twelfth edition of this emphatic warning is now published. It contains much wholesome advice which very now stand in need of. We quote one passage, which points in our direction. "It is well to think of departed friends at these times of temptation. There is a wonderful restraining power in the belief that they are all 'ministering spirits,' and are ready to strengthen us if we will banish the bad spirits that have prompted impure thoughts and desires."

"Marriage Physiologically Considered," price 1s. There is much plain speaking in this publication, but after all a large amount of useful advice which will come opportunely to those who are in a position to require it. The chief thing to observe in reference to all such works is to place them in the hands of those alone who are in a position to be benefited by their perusal. Certain it is that thousands after much misdirection and suffering arrive by a bitter process at knowledge, which would be more acceptable in the form of the works now before us.

"Good Health, and How to Secure It," cloth, 2s. 6d. This is a very comprehensive and practical work, containing short, pithy chapters upon almost every condition of health and form of disease, and illustrated by a great variety of engravings. It is a handbook for the family and the individual as well. To study it thoroughly would be a valuable exercise to every mind, and to have it at hand for consultation would be of additional advantage.

"Water, and How to Apply It in Health and Disease," price 1s. The nature of this little manual is sufficiently indicated in its title. To all those who desire to become acquainted with hydropathic processes it will be of much use. It is to be regretted that every intelligent person is not a practical hydropathist. We do not believe that the routine of hydropathic treatment is equally advantageous in every case and for every temperament, but a knowledge of the subject would enable discrimination to be made, and the best kind of treatment to be applied in individual cases. We are glad to welcome any additional aid to the diffusion of knowledge on this subject, and can heartily recommend the work before us as practical in its methods and clear in its statements.

HACKNEY PSYCHOLOGICAL SOCIETY.—Sir,—Will you kindly permit me to announce that the Committee of the above Society request the members to attend a meeting on Monday evening next, the 16th instant, at 8 o'clock, at 12, Gough Street, Victoria Park Road, when the future arrangements of the working of the Society will be considered.—On behalf of the Committee (signed) RICHARD CARRALL, Hon. Sec. pro. tem.

HACKNEY SPIRITUAL EVIDENCE SOCIETY, 6, Field View Terrace, London Fields, E.—As several persons at the last lecture desired to know more of mesmerism, I will again give instruction, with experiments, on Thursday, December 19, at 8 p.m. Collection. Arrangements are being made for seances for physical manifestations and voice, on Monday, Tuesday, and Saturday evenings; also general seance every Thursday, at 8 p.m. Those who expressed a wish to join this Society can then do so, after reading its rules and hearing an exposition of its principles.—CHARLES R. WILLIAMS, Hon. Sec.

HISTORICAL CONTROLS.

(Reported and communicated by A. T. T. P.)

ABGARUS OF EDESSA.

December 4, 1878.

"Behold, Noble Pindar; and you, fair René; and you, whose spirit is present, the wife of Hercules d'Este, Duke of Ferrara, of the blood royal of France, daughter of Louis the Twelfth; also you, Philip the Fifth of France. I am not addressing them individually, but collectively. Behold such a sight that during your earth's existences your highest flights of imagination could not have realised—'a Body besieged.' Like, fair René, your castle of Mount Garis, and a body well defended,—spirits being denied entrance—the outside defence being composed of immortal Aura. It is the sight of these that brought them here, the absolute knowledge of this made them assemble here. He that formed us and made us immortal hath, through his ministers, denied them entrance. Their very earnestness made their attack an oppressing and a dangerous one, but those who are fulfilling the behests of their Maker had sufficient defences to withstand their most earnest efforts at entrance. The work that God has designed, man's Will can't interfere with. His ways are His own, and when the time comes for these truths to be definitively demonstrated, God, your Maker, will commission those who are ever ready with offers of gracious service. I look on you, King Philip, as one whose earth experiences were of a brief nature, and yet in those few years it was your lot to mete out justice against those rebellious ones who were suffering during their earth-time with the same complaint as I suffered during mine;—yes, you that are commissioned to carry out blindfold a work which shall bear its good fruit in future generations. I, Abgarus, Prince of Edessa in Asia, a Prince, or as it was known or called, a Toparch of Edessa, address you. I, in earth-life, was a leper, with a leprosy that made my flesh white as the driven snow—a leper. He that stands there knows well the disease—I mean the fifth Philip of France; during his earth-existence leprosy was very prevalent. God's mercy hath removed it much from amongst mankind; it exists still in some eastern nations, but only in isolated cases. You have seen cases of leprosy, have you not?"

I answered, "Yes, plenty."

"What was the leprosy you have seen?" I described it.

"Have you seen the skin scale off?" I answered, "Yes."

He then said, "Mine was a leprosy with no disfigurement of the skin,—an unearthly, an unnatural whiteness from head to foot. Mankind's leprosy of to-day is more inward still than mine was: the leprosy of the heart; a shutting out all spiritual feeling tending towards the welfare of their brother man; keeping their nerves strung to an unnatural tension for success in the race of life upon earth, the Actuality of the life hereafter not entering into their minds. Oh, may God help them, letting golden opportunities pass by them for ever. Time is theirs, and they fail to grasp its precious moments. May God assist them to do so."

"I was cured of my leprosy by the laying on of hands. I am mentioned by the Latin historian Eusebius as one who held a correspondence with Jesus the Nazarene. That correspondence has divided men's opinions; some, who have gone deeply into the search of its authenticity, have admitted the correspondence, supported, as they have been, by the testimonies of the archives of Edessa; others, on the contrary, of a scepticism in this, as in all things, have denied what was actually a truth."

"Yes, I had heard of him. What man of mind had not heard of him? and more, especially one afflicted as I was upon earth. I had heard of him and of his fame; every courier that came brought some more marvellous story about his great healing power. His teachings were not so much rumoured about at Edessa as his great works; his teachings were deemed, by the great minds then living, but of secondary importance to his marvellous healing gifts. No hero in the past—no victor in any of their annual games, either Olympian, Opidian, or Isthmian, had such a fame as he had; and although, as you well know, Pindar, that these victors made triumphal entries into their native cities, the common gates of entry being deemed unworthy the honour to receive the victors, a track being made in the walls for them to enter and pass over; the very Calendar was called after their names; immortalised by such minds that towered above their fellow-men—such minds as yours, whose imaginings reached such unbounded heights that your verses have been compared to a mountain torrent; yet with all these vast efforts to immortalise your victor's fame, without such aid as this, the Nazarene's fame had spread, his works proclaiming his great worth. In faith, in prayerful faith, I indited a letter to this wonder among men, in which I stated—First my name, next my title, and then my country, and then detailed to him my grievous complaint, and the report that I had received of his works—that he had cured diseases without the aid of herbs or medicine; further, that he made the lame and halting to go upright and straight; that he gave sight to those that had been blind from their birth; that by the power of his faith he cast out evil spirits and demons, that had possessed themselves of living bodies to the detriment of the spirit, its rightful possessor; that even he had restored life, called back again the fleeting spirit, and bade it at once possess itself of its tabernacle of perishable dust; that, if report were true, his compassionate sympathy extended to all races of men; that his mission was not specially located in any country, or among any class of men, but extended itself to the whole of the human race. I further continued: 'If this be so, then in mercy come to me at Edessa, and heal me of my grievous complaint, which makes me a terror among men and the abhorred

amongst women.' This disease had often impelled me to close with my own hands earth's existence, controlled only by an innate sense that my God, my Creator, the Creator of all, had given his law against self-immolation. I have now arrived at the great point of controversy which existed amongst men of mind in the past, and which still remains an open question in this the present time: the answer of Jesus the Nazarene."

"It has been recorded by the before-mentioned historian (Eusebius) that I received a written answer to my letter by the same courier by whom I sent my letter; but it was not so. A message from the greatest man on earth, the man nearest to God, was a verbal one. It was thus:—'Blessed art thou, oh Abgarus, that thou hast believed in me not having seen me, for those amongst whom I labour are continually with me, yet are unbelievers. I have received, through God's loving care, an intimation of the time and manner of my death, and the rolls of the prophets bear testimony to the truth of the received message. I shall die a martyr's death; therefore the things that have been written may be fulfilled. I am unable in consequence to comply with your request before I ascend to my Father. How strange, Abgarus, will be this part of my message to those that are embodied and living within your territory, your city, and country of Edessa? Where I have laboured it hath been my mission not only to teach immortality, but it has also been permitted by God my Father, and your Father, Abgarus, to prove immortality. Oh when I ascend to my Father, even as all men will ascend to their God,—would, Abgarus, that all men realised this ascension of the individualised spirit before I ascend—I say I will commission a messenger to relieve you of your complaint, and may your God hold you in His keeping. Farewell.'

"This was actually the received message, and afterwards when two seasons had elapsed there came One to me. Youthful, of fair and ruddy complexion, girded around with the strong armour of Faith in his loving Father, by name Thaddeus, one of the 70 followers commissioned by Jesus the Nazarene to prove immortality to men. He came to me and laid his loving hands upon me, saying, 'By the services of Jesus, in sweet remembrance of his obedience, I pray, O Father, that Abgarus be cleansed of his leprosy.' I felt his prayer, even as a child feels a harsh word or feels the influence of a loving one. I felt his prayer; it seemed to permeate my whole body. His words, his prayerful words, were like balls of fire coursing one after each other throughout every vein and artery of my body. For the first time for years I felt the ever hitherto stagnant blood moving healthfully and rapidly, and I also felt the hot flush coming and going to and from my face. Yes; his words, and his words alone, were effectual, and I, Abgarus, was cleansed of my leprosy."

"You, King Philip, have been listening; I know that in your day those unhappy men the lepers, were well attended to; the hospitals were teeming with every comfort, and their surrounding estates returned an adequate revenue to meet their expenses. The poor sufferers, as a body, were thankful for the substantial sympathy bestowed upon them; I know they were; but there were individuals that formed but units of the vast body that were unhappy and discontented, and who would have been so in any condition. These few that were the cause of the punishment of the whole body were alone of the following of those named Jews, and of the kindred of those who sacrificed the pure and holy One, whose pastilential knowledge of medicinal properties enabled them to wreak such a dire vengeance on your subjects; poisoning your reservoirs and wells. For this dire crime some hundreds of those similarly afflicted, as I was on earth, suffered a cruel death, and suffered innocently. My spirit is enjoying sweet repose now, sir. Oh, may the Almighty Creator grant also sweet repose to your spirit!"

This was a very curious seance. Conditions somehow were much disturbed. It was nearly three-quarters of an hour before the medium went under control. The power was by no means good, and I had times great difficulty in catching what passed. There seemed at the commencement a sad jumble of names and incidents. There was Pindar, the celebrated Greek poet; René, as I suppose; the King of Anjou; and the wife, who ever she may be, of Hercules d'Este, Duke of Ferrara; and Philip the Fifth of France. What connection there could be between Pindar, René, the wife of Hercules, Duke of Ferrara, and King Philip the Fifth of France, I can't say. I was not a little puzzled to ascertain what it all meant. I could not make out who the control was meant to represent. I was under the impression that he called himself *Begarus*. His mention of Eusebius, and also the incident of the alleged correspondence with Jesus Christ, set me thinking. I had some faint recollection that one of the early Christian fathers had alleged that there was in existence a letter written by Jesus Christ to some one in Edessa, and Edessa led me to the name of Abgarus who was a Mesopotamian prince, and in the "Biographie Generale," I found both the name of Abgarus, and also an allusion to the alleged correspondence. Abgarus himself gives his version, which, to my mind, is a satisfactory explanation of the alleged existence of the supposed letter from Jesus Christ. It appears to me that in this, as in many other incredible stories current among the early Christian fathers, a certain portion of truth is made the foundation of a great deal of fiction. It has been to me a matter of curiosity why if Jesus Christ could write at all, that the only existing piece of writing should be a solitary one in a place so far from Judea as Mesopotamia, and none to be found elsewhere. On reference to the "Life of Philippe the Fifth of France," I soon found the cause of the connection between Abgarus and Philip the Fifth; the reference to the persecutions of the lepers which I find

took place in the year 1321, when some 160 lepers were burnt at Chinon, near Tours, on a charge of having poisoned the wells. This has been a singular control, and the diversity of characters introduced, makes it most remarkable.

MARCUS MANLIUS CAPITOLINUS.

Dec. 7, 1878.

"I have been here on several occasions. I have been addressed by name by a spirit controlling once or twice. I have been here alone, I have also been here accompanied by members of my family. When on earth I was a Roman citizen of the patrician order, by name Marcus Manlius Capitolinus. I roused the slumbering garrison situated on the Tarpeian rock. Romans in those days were idolaters—worshippers of gods made by human hands. There were few exceptions: one especially, who is now my spirit-guide and teacher, and who has controlled here, by name Camillus. Although I envied him his lofty position, yet the sounding of his praises was my most bitter chastisement. I was beloved for my act of bravery on that night, when with my own hands I hurled those barbaric soldiers from their hand and foothold, I was raised into a proud position, an annual income was granted to me by the Senate, and a house in the Capitol,—the Capitol I had succeeded in saving. It was my first taste of power, and the adulations of my fellow-citizens were means to my new-born ambitious views. As then the nation was divided into parties, so your nation is now; but between the two I notice a vast distinction when danger threatened the nation: in my day on earth then sank all petty differences and distinctions, and the glow of patriotism was felt in all the representative Roman breasts, and united opinion was the consequence, so that an undivided resistance was offered whenever danger loomed. Not so with your monarchical institutions. There is the difference—want of unity; party is as supreme in the present as it was powerful in my day. The danger to-day is as real to your country as the invasion mine suffered during my earthly life; but true patriotism urges onwards towards united action. Next week will answer me more perfectly than you can: the meeting of the greatest assembly of the world meets the first day of next week; will it in its meeting give to an expectant people an undivided opinion, an undivided resistance, against the looming danger? Will the proof be given to an expectant people that an undivided opinion, an undivided resistance against the looming danger,—will the proof be given to an expectant people that the glow of patriotism is there burning brightly in their breasts, and will the results of unanimity be brought about by patriotic guidance? or will it, on the contrary, be a series of wasted days passing successively in personal recrimination, in taunting each other with the errors of the past and the want of foresight or judgment, whilst your nation's foes gain heart once more and boldly throw down the gauntlet for another trial of arms? Let us both hope, let all your nation hope, that party differences will sink entirely into oblivion during the period necessary to organise means and ways to stop this wave of aggression.

"I, upon earth, was a party man. I was eloquent, yet I suffered on every occasion the chagrin of an unavailing eloquence when other pressing matters entirely overreached individual interests or party differences; and yet I had done services to which I could appeal. I had wounds in the front that could silently bear me testimony that I was patriotic, and I had also gained numerous notices at the hands of the senate for acts of daring and courage, and yet this rage for ambitious power had overlept, put out all my former good qualities, and made a traitor of one who previously had been a brave-hearted citizen. Oh fatal thirst for power! Oh that man is either blest or accursed, who once having grasped power is hurled suddenly from his high place, and once more feels himself an ordinary spirit in the common ranks of men! Blest is he if he can be contented with the loss of power; accursed if he tries to regain it by other than by legitimate means. There are those in this your nation who have been in this position of power and who have suddenly lost it, and who are in a measure accursed in their attempts to regain it. They have sunk all their finer qualities. The glow of patriotism is quenched in them, and the raging ambition for power has supplanted it. What, to such minds, are their country's interests compared with their own individual longings and ambitions? Perish Country! Perish Nation! if by so doing it erects but one step towards a resumption of Power. Perish Truth, if Truth is detrimental to their hopes! Perish even their nation's Honour, if their nation's Honour is antagonistic to their wishes! Those were my feelings. I know them, I am used to them; I have passed through the mill and have come out smashed between the mill-stones, bruised, bleeding, lacerated, and repentant. I know well the raging of ambitious views, they seemed to expend their strength in rending asunder the heart's strings. When I heard the praises of Camillus' son my heart was black with envy. He was a Patrician like myself, but as far above me in the Patrician order as I myself was above the highest of the people's representatives. I could not be all in all with the Patrician order, but I could be a very God amongst the people. I could not reach the governing sceptre in my own order, but I could rule absolutely over the great unwashed, and I commenced by disseminating tales disparaging to the Patrician order. I courted the people's favour: all those who were oppressed by the Patrician order; those imprisoned for debt; those whose estates were confiscated, I was the means of relieving and restoring their estates to them by the simple mode of purchase, courting popular favour by so doing, and then I began to spread about the necessity of a better government; of the acceptance of more of the people's representatives in the senate; publishing far

and wide the offices held by the Patrician order or by their families. God help me, I was paving the road for my own ambition, not realising its fatal termination. Yet I had many warnings. One of them being my imprisonment, and whilst there, to hear hourly the clamours of the multitude outside demanding the release of Marcus Manlius Capitolinus and they granted my release to these people's loud clamourings. But I accepted not these warnings, but still went further onwards in my own mad course until the Senatorial order was issued to the military tribunes with this well-known injunction, 'See that the Republic suffers no harm,' meaning that the Senate had surrendered absolute power into the hands of the Military Power. Remedial operations were performed in a different manner in my day than they are in your nation at the present time. Some proposed my assassination, whilst others proposed my immediate arrest and condemnation, until one whom I had wronged arose and said, 'No; we will not proceed in our retributive action against Marcus Manlius Capitolinus either by assassination or any secret trial, but he shall be tried by the Comitia.'

"You may perhaps not perfectly understand the formation of this court. It is by centuries chosen from amongst the people, and they represent their fellow-citizens, as the members of your legislative assemblies represent your boroughs, cities, and counties. They represented their own particular quarters, or locations, and cities. The place of justice chosen by the Comitia was ever some hill side, dell, or grove.

"Suffice it to say that I was at once apprehended and brought to trial on the capital charge of attempting to alter the laws of Rome, and I was tried by the Comitia. The place chosen for my trial was the Campus Martius, in full view of the Capitol; and, as I looked round upon the representatives of the Senate, and the vast assembly of the citizens then present, I felt that a solemn moment had come; I felt that the Almighty was meting out His justice for my crime in trampling the virtue of patriotism out of my very nature—I felt foredoomed. Do you know what I mean? I had taken the precaution of having every trophy that my valour had earned. Then the highest honour a Roman citizen could gain was an oak-leaved crown, for saving life in imminent peril, signifying that money was inadequate to pay such a service; next a mural crown; and, following after these, thirty sets of armour obtained from those foes to Rome and Rome's liberties, that I had slain with my own hand in single combat; next four hundred debtors, whose liabilities I had paid out of my own private personal estate. I had the crowns, the armour, the debtors all placed before me. I turned, and pointed to the Capitol which I had saved, and bade that plead for me also. They looked round on the vast assemblage of people, and adjourned the sitting of the Comitia until the morrow ere they gave their decision; and when the morrow came, the resumption of the trial taking place where no Capitol could be seen, where no trophies could be displayed, where the assembly of citizens was smaller, and they condemned me to die; and the mode of death was a satire on my acts when a patriot, when in my breast burned the glow of real patriotism. It was, to be hurled headlong from the Tarpeian rock—the very rock from which I had repelled Rome's barbaric invaders. O God, keep all men from petty ambition and individual interests when a nation's welfare is at stake! O let them take example by the past, acting with wisdom, knowledge, and reason in the present, by so doing, providing safety in the future. Marcus Manlius gives you a farewell greeting."

I asked, in reference to the allusion made to party politics, whether he referred to W. E. G. He said, "Of course I do. He has a great mind, but his failing was my failing. Disappointed ambition, and petty party distinctions and differences are placing his individual interest to the front to the harmful detriment of his country's interests. God guide your nation and its rulers through the present troubles!"

Whatever may be my own proclivities, political or otherwise, one thing is clear to me, that the spirits out of the flesh take not only a very lively interest in what is going on at the present, but also form a tolerably correct notion of the present position of affairs. Nearly all outsiders and a tolerably large number of professed Spiritualists talk about the absurdity of spirits who have passed away two thousand years ago referring to matters, events, and the state of society existing at present. One of my friends, who believes one week in some sort of spiritual communication and recants the next, was rampant the other day because in the report of a control by "Aristotle," who was commenting on the difference of society in his day and the present, and also on the still greater distinction between classes on earth and classes in the spheres, he spoke about wards of hospitals, bankers' cheques, missionaries, and charities of the present day, "just as if Aristotle could possibly in his day know anything about such things." It is the old story of "The Drummer Flogging the Man;" hit high, hit low, I can't please you; one class ridicules spirit-communication because the spirits do not know enough, another class, like my friend, says it is impossible that they can know so much; and so it is with everyone who can't screw up his courage to accept spirit-communication as an actual, existing, ever-present fact, and find any and every excuse why they should not realise what is nevertheless a fact.

My experience, rightly or wrongly, has led me to this conclusion, that spirits out of the flesh are excessively like spirits in the flesh; as in the flesh there are learned, ignorant, prejudiced, conceited, self-sufficient, selfish, and despotic spirits, so out of the flesh we find spirits displaying exactly the same qualities, with this exception only, that out of the flesh, sooner or later, after due expiation, spirits see what it is difficult to make spirits in the flesh see—that is their own deficiencies and shortcomings.

My ancient, classical contralls are giving me a wonderful lift in my almost forgotten classical lore. If I go on at this rate I shall soon be able to set Grote, Merivale, Niebuhr, Hooke, and all these writers on Grecian and Roman history to rights. I find the contralls themselves clear up a great many points which one historian asserts and the other denies, and also a number of points which by one and all are treated as mythical.

REMEDIES FOR DIPHTHERIA.

My acknowledgments are due to kind friends, who have been of great service to me during my sickness. Dr. Jacob Dixon, an old and true friend of progress, has visited me often, and his prescriptions and advice have been beneficial.

Dr. Mack relieved me of the distressing nerve fever. His first treatment reduced the rapidity of the pulse very considerably, and his second treatment entirely removed the feverish action which was the life of the disease. Dr. Mack is truly an extraordinary man. His fingers go to the very seat of the complaint, and carry with them a power which cannot be described.

I should also mention for the benefit of others the use which I made of Rimmel's toilet vinegar. My wife had received some from a friend as a present a few months ago. She bathed my head with it, diluted with water. I was particularly impressed to read the label, where it stated that the vinegar was useful as a disinfectant. I tried some, with very little water added, in my mouth, and found that it dissolved the ropy mucus into something like soap-suds. For several days my throat had been closed up, the attempt to swallow causing the fluids to return by the nostrils. The tongue, gums, and inside of the mouth were much swollen, and the jaws could only be opened a little way. Under such circumstances it is impossible to gargle or use the mouth with any freedom. I, however, was enabled to work a little of the slightly diluted vinegar back over the tongue till it reached the throat, and ultimately two or three drops went down like drops of fire.

After a time I found that there was a slight opening into the stomach, and I was enabled to force some hot drink down. The taste of the vinegar then became intense. It had saturated the diphtheric formations, and reached the palate. In a short time I began to expectorate this diseased structure, and thus found relief.

I feel sure that this preparation of Mr. Rimmel's is of great use in such cases; and even when the patient cannot swallow it may be applied with a camel-hair brush, and allowed to dissolve, and alter the false membranes that are formed in the throat. I had no idea that the fragrant fluids vended by Mr. Rimmel could do such useful work, and I must confess that I have much more respect for the function of the perfumer when honestly carried out, which appears to be the case in respect to the article in question.

I find myself in a very weak state. The throat affair is not the real disease. The nervous force is much exhausted, and I am told to take care or I may have rheumatic fever, which would prove fatal.

Lying up here, and looking back on nearly twenty years of active work in this Cause, affords matter for sad, sad thoughts. I fear that Mrs. Burns's health may give way, and then there will be a dead block. We are nearly two hundred pounds short of what we ought to have to meet the expenses of the year on behalf of the Cause, and to keep the wolf from the door under such a burden requires a stout heart and a strong body. To feel worn out and starved out is somewhat discouraging, I must confess, and excites a lively interest on behalf of the thousands of suffering poor. But what use is there in speculating on affairs. A Guiding Power has actually made the way in the past, and enabled us to walk therein. In that Unseen Hand I leave the issue.

J. BURNS, O.S.T.

LIVERPOOL.

On behalf of the Liverpool Psychological Society I beg to acknowledge, with many thanks, a parcel of books received from Mr. John Scott, of Belfast, for our library; also a number of papers for free circulation amongst our Sunday audiences; this being the second parcel received from Mr. J. Scott.

I may here take the opportunity of stating that we have started a free library for the use of members of our society—a want long felt—and a bookstall where spiritual literature may be bought. We have also a lot of old *MEDIUMS* and other papers (a number of which you have kindly sent) which we distribute every Sunday, and, as we have now a hall of our own, and advertise our speakers every week, we get a number of strangers who seem eager for further information, so that we can do a deal of good by distributing old papers, &c.

If any of your readers have any spare books on Spiritualism, mesmerism, vegetarianism, and kindred subjects that they are willing to give away, we shall be very glad of them for our library; also any old *Human Natures*, *Spiritual Magazines*, *Banner of Light*, &c., for free distribution. Any donations we may receive will be acknowledged through this paper. All communications to be sent to—Yours faithfully,

B. B. SCOTT.

Librarian to the Liverpool Psychological Society.

24, Seldon Street, Kensington, Liverpool.

"AN OLD SUBSCRIBER."—We are at a loss to know what to do in the matter; we think you should have addressed your letter to the person criticised. A public call was made, and the only offer forthcoming was accepted. Where are all the learned, able, and devoted friends of our Cause, that not one comes forward in such an emergency? The occasion shows the intellectual poverty of our ranks, and all should take it to themselves as a personal reproach.

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We desire to be informed of such occurrences, and are at all times ready to supply literature for distribution to those who attend. In this way our opponents may be made useful workers for the Cause.

Address all communications to J. BURNS, O.S.T.
Spiritual Institution, 15, Southampton Row,
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A LETTER FROM MR. JAMES BATIE.

Mr. Editor.—Sir,—I see the Rev. Mr. Baitey has been in the district of Chester-le-Street, Durham, opposing Spiritualism; it is the best thing you can have. I suppose he would be like the Rev. Abercromby—and Mr. Cowley of late—act the clown and be showman by reading extracts and so on, on the pounds, shillings, and pence principle, like his brothers, J. C. and the Rev. C—. You know they burst the bonds and fetters of thinking men and women, and there were many circles formed. So much for their spiritual enlightenment. After he has answered Mr. Gantrey's questions and statements, I will give him a few more.

Well, dear friends, as I promised to write to so many of you, I have not time. I am quite well and enjoying the lovely fruit and scenery. We had an awful fire here the other week: the whole town burnt to ashes a mile from us, and many destitute of a home. I do not find any Spiritualists just round here, but I have lent my books and given away tracts, the *MEDIUM*, and *Banner of Light*, and it has caused an inquiring spirit, and the seed is bringing forth fruit. Brothers and I had a drive out the other day to a farmer in the country, a Methodist, and they broached Spiritualism, so we had a sitting, and the table turned upside down for the two daughters alone, and they felt timid about it. A gentleman sent for Brothers and me the other night to have a sitting; there were he and his wife, daughter and son (9 and 11 years old), and servant and our party. We got loud direct raps—I never heard better—and they spelt the sister's name out, how long she had been in spirit-land and it has set them and Brothers a-thinking, and they have advanced many theories which are easy to upset. The spirits imitated any raps you wished them to produce. They are going into it, and no doubt they will get the table to float, as the house is wood and the power is very great, if conditions be kept, which I think they will be, as all seems harmonious.

I will be glad to hear from any of you. Times are dull here, but no compulsory vaccination.—Yours truly,
JAMES BATIE.
Edinburgh, Box 280, Clarendon Co., Pa., America, Nov. 11.

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Legacies on behalf of the cause should be left in the name of "James Burns."

THE MEDIUM AND DAYBREAK.

FRIDAY, DECEMBER 13, 1878.

THE MEDIUM FOR 1879.

We are now upon the threshold of another year, and desire to pay our customary regards to our numerous friends and subscribers, expressing the hope that they will still stand by us, and continue their efforts on behalf of our periodical during the incoming year. We have a strong impression that a successful effort can now be made to place the MEDIUM in such a position, that it would maintain all the expenses of the Spiritual Institution, and relieve ourselves and our many friends from the burden which has of late rested rather heavily upon all. The past two years have been full of bitter experience, of which the heavy consequences have been experienced to the full.

It is certain that the period of darkness and difficulty has almost passed by, and the grand stirring-up of spiritual activities, to which all are looking forward, is getting nearer day by day. That the MEDIUM will occupy a position of usefulness in the coming harvest of spiritual work there can be no doubt, and that it may be made of all possible use, it is important that it should be firmly established in as many quarters as possible.

Our paper is declared by a large number of readers who are not Spiritualists, to be the most original and interesting sheet which issues from the press; and we feel certain that if our readers would do all that lies in their power to bring the MEDIUM before their neighbours, the circulation would soon be not only doubled, but trebled, and thereby an inestimable amount of good would be weekly accomplished without trouble or outlay on the part of the friends of the Cause. A Manchester correspondent thus writes: "I got the bookseller who supplies my MEDIUM to expose his bill and increase his order. I find on inquiry this morning that he has disposed of all the extras. If everyone would make a similar arrangement, with an offer to compensate for loss, the circulation might easily be doubled." We ask our numerous constituents, then, to kindly favour this work with their earnest attention, and, as far as possible, make every newspaper shop a depot for the distribution of spiritual knowledge.

To our annual subscribers we have to remark that they will facilitate our arrangements very much if they will have the kindness to remit their subscriptions before the year expires, that we may be enabled to correct our lists in accordance with their necessities. To write to every subscriber soliciting a renewal, and to make entries on our books on the credit system, puts us to great inconvenience and expense, and as we are already working short-handed we hope this little suggestion will be kindly received and acted upon. We are ready now to receive subscriptions for 1879, and trust we may not only be favoured with a renewal from all our old friends, but receive a liberal accession of new supporters.

THE DAY OF THE LORD.

The dread Day of the Lord is for ever at hand;
It is now, it is here, we live in it to-day!
As we rightly in spirit this truth understand,
We shall find how the ages His judgment display.

His white throne in the heavens we all may discern,
So majestic in splendour, so awful in gloom:
And the books are all open wherein we may learn
Either welcome to glory or sentence of doom!

Of the tree we have planted we gather the fruit:
To determine its future the spirit is free;
But all character here upon earth has its root:
Look within, and there read what the Judgment shall be!

T. S.

We regret to find at the last moment that the Marglebone Association notices and some other matters have been overlooked.

FEATURES OF THE WEEK.

MRS. MELLON'S Sunday morning seances are very successful both in attendance and phenomena. Persons wishing to secure tickets can do so either by personal application or by post-card addressed Mr. Armstrong, Cross Houses, Upper Claremont.

It is fortunate, on account of Mr. Burns's illness, that the article on Mr. Wells has been for some weeks in preparation, and was ready to place in the hands of the printer. We do not think our space could be better occupied in giving a broad view of the many ways in which man may be studied with advantage. Mr. Wells does not require an advertisement at our hands; our object being to stimulate study of these important subjects, which are capable of being applied practically in every family. The family book-club should be inaugurated to furnish a supply of cheap manuals on these Human Nature subjects, and each child in the family should possess copies, and be taught to study them and practise their teachings. There is a talk of missions to thieves, fallen women, and other dangerous classes; but we think it would be well if parents undertook a mission in their own families of the kind carried on by Mr. Wells.

INSTITUTION WEEK has been strictly observed by many of our humbler brethren who have of their limited means done nobly to assist the general work; to them we are sincerely grateful for brotherly countenance and kindly aid. Many Institution Week meetings have yet to come off. It is never too late to do the right thing.

MRS. MELLON'S SEANCES FOR SPIRITUAL INSTITUTION.

The first seance was held on Thursday of last week. Both "George" and "Cissy" materialised, and the former sent a kind message to London. The second seance will take place on Thursday the 19th, at 7.30, at Mr. Armstrong, Cross Houses, Upper Claremont, Newcastle. Tickets One Shilling each.

INSTITUTION WEEK SEANCE AT BURNLEY.

On Tuesday evening, December 17th, Dr. Brown will hold a seance at 40, Standish-street, Burnley, to which he cordially invites all friends of the district. Mrs. Brown has been very much indisposed, but it is hoped her health will be so far restored as to permit of this meeting being held.

45, JUBILEE STREET, COMMERCIAL ROAD, E.—On Sunday, the 15th inst., clairvoyance, trance, and physical seance, at 7 p.m.; admission 1s. On Monday, 16th inst., trance and clairvoyant tests, at 8 p.m., admission 1s., for the benefit of the Spiritual Institution.

MRS. MCKELLAR has kindly notified her wish to hold a seance at her residence, 8, Buckingham Road, Kingsland, N., on Wednesday, 18th inst., at 8 p.m., for the benefit of the Spiritual Institution. Mr. W. Towne, the well-known clairvoyant, will be the medium. All friends who can do so are invited to attend.

The debate which was to have come off between Mr. Burns and Mr. Baitey, on Monday, at Bishop Auckland, created great excitement in the district. One correspondent says the hall would not have held one quarter of those who desired to attend. Unfortunately Mr. Burns was in bed, unable to attend to any business.

MR. D. JONES, 9, Bazley Terrace, Underhill Road, Barry Road, Peckham Rye, kindly sends 2s., as quarterly subscription to Spiritual Institution, and remarks, that being anxious to help further, he is willing to give the use, gratis, of his own private seance-room (a large p. flour) to any medium who would co-operate by giving a seance for the benefit of the Spiritual Institution.

MRS. AYERS reports an Institution Week seance, given by Mr. Haxby at 45, Jubilee Street, Commercial Road, E. Physical phenomena were produced in abundance. The spirits produced pleasing music on the mouth-organ and otherwise manifested intelligence and musical proclivities. "John King" appeared to the satisfaction of sitters as being genuine. A collection of 9s. was made, and to increase the amount another seance will be given on the last Sunday in December.

IPSWICH.—On Thursday and Friday, November 28 and 29, Mr. Burns delivered two lectures on Phrenology, in the Lecture Hall, Tower Street. The Rev. Wickham Tozer, Congregational minister, presided in a genial manner. The meetings were convened, under his direction, by the Young Men's Mutual Improvement Society in connection with his church; as a consequence, the audiences were large and intelligent. Mr. Burns, though scarcely able to swallow, appeared to give great satisfaction, particularly in the matter of public examinations, his remarks on Alderman Grimwade being very striking. Many private examinations were given, and the lecturer has been invited to pay Ipswich another visit.

MR. BRUNSKILL gave a seance at the house of Mr. Binns, Hunwick, on Saturday evening, attended by eighteen sitters, many of them strangers to the phenomena. The weather was most unpropitious, the snow falling, and the wind blowing fiercely. The sitters were very uncomfortable, on account of being wet from having walked, some of them, from considerable distances in the snow. Very powerful physical manifestations took place, particularly the moving of the table without control. The spirits "Sam" and "Katie" then materialised, and gave many proofs of their presence. The crowning fact was when "Sam" led his medium, entranced, out of the cabinet and led him half-way round the circle, so that both medium and spirit could be seen at the same time. "Sam" intended making another trial, but the sitters dissuaded him from it as the power was getting weak, and all were satisfied even beyond expectation at what had occurred. The above report is condensed from a letter from Mr. Archer, Albert Street, Crook.

SPIRITUALISM AT NEWCASTLE-ON-TYNE.

On Sunday evening, December 8, Mr. J. Hope, junior, of Hexham, delivered an address in the Hall of the Newcastle Psychological Society, on "The Reclamation of Moral Wastes." Mr. John Mould officiated as chairman.

Mr. Hope said, If he had the power he would abolish capital punishment, on the principle that prevention was better than cure. He would also demolish the drink traffic; drink that was ruining our country. The work to do was to drive away ignorance, for there was a lot of ignorance and narrow-mindedness yet. Our goals should be turned into warehouses, or anything useful you like; for, he believed that it was possible to keep them empty. Abolish vice; any man who manufactured vice increased the moral waste. We must, by labour, lay good seed; it can never die; and long after, when the grass is growing above you, the seed will grow, and your labour shall be brought to the surface. The address was of a very interesting character, Mr. Hope having a plentiful supply of anecdotes to illustrate his arguments.

Mr. Rowe next favoured with an original poem, entitled "Hope."

After which a vote of thanks was moved to Mr. Hope, for his very interesting address, by Mr. Rowe, seconded by Mr. W. C. Robson, supported by Mr. Wilson, and carried with acclamation.

Mr. Hope, in replying, thanked them for the vote they had so cordially given him. He said he did not know very much about Spiritualism, but from what he had heard spoken that night, he thought they were on the right track. Spiritualism, like all other movements, would run through a lot of criticism, and would come out either a fact or not. He hoped that it would come out a fact. He was at the seance in the morning and had seen some phenomena of a very startling character, which had made him quite bamboozled.

The meeting concluded by singing a hymn from the "Spiritual Lyre." December 9, 1878. R. H. M.

Miss C. E. Wood continues her seances for the Newcastle Psychological Society regularly on Tuesday evenings and Sunday mornings to the satisfaction of all the sitters. The Thursday evening seance is postponed during the winter months. On Sunday morning last a large number were present, and the phenomena obtained were of an exceedingly satisfactory nature to all, some of whom, who had never been in a seance before, expressed their great satisfaction. Miss Wood sat outside the cabinet in view of all the sitters, with a white jacket on, yet a form emerged from the cabinet and walked round the medium. Whilst it was out the medium was speaking under control, and manifestations of a physical nature occurred inside the cabinet.—R. H. M.

Tow Law.—A correspondent sends the following prescription for diphtheria: Put a tea-spoonful of flower of brimstone into a wine-glass of cold water; stir with the finger, and gargle the throat and drink it.

Mr. W. WALLACE, acknowledges with thanks, the receipt of 3s. from J. M., per Mr. R. Johnston. Mr. W. Wallace is now in Dorsetshire, and is going on to Torquay, in Devon.

MANCHESTER.—A correspondent writes: "We had a nice meeting with Mr. Brown, of Howden-le-Wear, on Saturday night, when some capital tests were given. He is a useful man. I hope his hands will be kept full."

Any friends who desire to see a Scottish entertainment at Doughty Hall at the New Year, are invited to meet at 15, Southampton Row, on Tuesday evening, at 7 o'clock.

The eleventh summons against Mr. Tebb, for the non-vaccination of his child was to be heard yesterday at Marylebone Police Court. The amount of persecution which Mr. Tebb has had to withstand, excites sincere sympathy from a large circle of friends.

"CAMBOR" wishes to say that the article "Spiritual Gifts," in last week's MEDIUM, was inserted by mistake. He wrote "Spiritual Gifts" as a leaflet to distribute to outsiders, and sent it to Mr. Burns to print as such. Accordingly it was not addressed to Spiritualists at all, and care was taken to avoid all phrases which might clash with ordinary people's so-called "religious" sentiments.

NEWCASTLE-ON-TYNE and all the northern district is covered with snow, which is continually falling at frequent intervals. Weather is very cold. A great deal of distress is manifested, and in order to alleviate same, the workmen of nearly all the workshops, &c., are contributing a sum of 2d. and 3d. each per week. This system is to be followed out in Manchester and Salford, and it is to be hoped that all towns will do likewise, with the same object in view.—R. H. M.

A few months ago we intimated, for the information of our readers in the Australian Colonies, that a son of Mr. William Tebb was about to proceed on a voyage to these colonies for the benefit of his health. We learn that he has arrived safely at New Zealand, and has been warmly welcomed by some of our subscribers in that distant part. We expect he is now at Melbourne, where we have no doubt he will also meet with good friends.

OLDHAM.—As it is our usual custom, we intend to hold our annual tea-party and entertainment, on Christmas Day, in the Temperance Hall, Oldham, when the meeting will be enlivened by hymns from the "Spiritual Harp," with songs and glees by the choir and friends; readings, recitations, and addresses, by friends of the cause of Truth and Progress. Tea on the table at half-past four. Tickets 9d. each. Admission after tea 3d. each. We trust that friends from the surrounding neighbourhood will avail themselves of the opportunity of spending a few hours agreeably amongst the Oldham friends, and thus assist the work.—JOSHUA WOOD, 6, Fielding Street, Oldham, Dec. 10.

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THE LOVE OF GOD, SOME FEW THOUGHTS CONCERNING.

"O love of God, whose breadth and height—
Whose depth unfathomed no man knows."

Who can hope adequately to grasp such an idea as this in all its fulness and depth of meaning? And if we are unable properly to understand this magnetic emanation of the Fountain of all Light and Life, we certainly cannot form due conceptions of the nature and essence of the Being from whom this emanation distils. "No man hath seen God at any time," and His invisibility to mortal gaze, and His exaltation above frail men, bring out in marked contrast the supremacy and majesty of the Divine Creator, as compared with the dependence of the creatures of His hand. His very distance, as we are wont to call it, from His creatures begets in them a kind of mysterious awe of God. Yet "He is not far from any one of us," for He is imminent in space, and the Divine principle is latent in every material object. This implants in each living organism the spark of life; this endows each creature with its powers of sense or mind. The perfection of this Divine principle is wonderfully shadowed forth in the delicate frame, the subtle intelligence, and the ethereal spirit of men. We ourselves, too, may hope to gain some faint reflection of the Divine love by contemplating true human affection of a disinterested nature—love which makes a man perform a kind or noble action, "looking for nothing again." "Whoso keepeth his word, in him verily is the love of God perfected." And again, "If we love one another, God dwelleth in us, and His love is perfected in us" (1 John ii. 5, iv. 12).

Religion, that link binding God and man, can only truly work by love. God and man can be bound by no magnetic sympathy other than that of love. Fear never produced real religion, for "fear hath torment," but "perfect love casteth out fear." No fear of future wrath ever made a saint of a sinner; nor is it in accordance with God's laws to attempt to overcome evil with evil. On the contrary, we read, "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head." And Jesus said (Luke vi. 35), "Love ye your enemies," &c., "and your reward shall be great, for ye shall be children of the Highest, for He is kind to the unthankful and the evil." Truly, He sends His rain alike upon the just and the unjust, and therefore "He leaves Himself not without witness in that He does good and gives us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Let us praise Him for all these blessings, but especially for spiritual food, for ears to hear the voices of His angels, and for minds cleared of God-dishonouring superstitions. Let us always "choose the good, and refuse the evil;" and whilst we are open to receive the impress of all that is good and true which God may vouchsafe us in His love, let us be ever ready to detect all that is base and false, which God in His providence sees fit to allow. And whenever we are aware of the presence of low influences and unprogressed souls, concealed, it may be, like the lurking snakes which infest earth's fairest paradises, let us strive to lead such into the sunlight of God's love, whose genial rays shall awaken them from their torpor, and by bringing them to a better mind enable them to cast off their slough of worldliness and selfishness, and from that time forward live new lives, caring for others' good, and themselves no longer ignorant or unmindful of "the powers of the world to come." May we be workers in God's vineyard, to bring such as do not yet feel the constraining influence of their Father's love, "mortifying the deeds of their flesh and earthly members, and drawing up their minds to high and heavenly things," to that frame of mind which befits one of God's children, all and each of whom, inasmuch as he is a recipient, should endeavour to be a worthy and conscious recipient of the bounty which God's love bestows.

But what shall we say of those "who turn the grace (káris) favour, love it should be) of God into licentiousness"? What of those more especially, who, under the garb of religion, under the cloak of pretended service to God, prostitute religion to filthy lucre, and basely earn the sordid wages of unrighteousness? Poor souls, infatuated (sometimes wilfully) themselves, and, worse still, infatuating others. If this is the meaning of "spiritual wickedness in high places," it is fearfully prevalent at the present day. Men with no brains, or only just enough to obtain a "pass" degree, others with only that miserable and soul-freezing preparation known as a "theological training," are indiscriminately admitted, whatever their previous character in past years (provided they have a few months' good character), into holy (?) orders, and appointed to feed God's heritage, while, alas! their own way of living often

totally unfit them for such a task. Surely the very "goodness of God" ought to "lead" some such "to repentance," for He shows His forbearance even to those who wittingly "frustrate the grace of God."

But let us the rather, one and all, think of the responsibility in which our many blessings, coming from God's love, involve us. May our hearts be attuned to this Divine harmony of love; may our souls breathe in unison with the will of God, and may the strong cords of our Father's love bind us in the true bonds of a religion which carries its credentials in heartfelt emotions and convictions, resulting in holiness and righteousness of life. May we have constantly nobler aims and higher ends in view whilst we still live on earth, and when at last a brighter and purer region receives us, may we approach yet nearer to this central and all-powerful influence, the love of God, until we bask in the actual light of His countenance—a light as of the sun in its strength.

"CAMBOR."

A LETTER FROM DR. MONCK.

My dear MEDIUM,—The continued unsatisfactory state of my health has rendered proper attention to my correspondents impossible, and with your permission I should like to address my apologies through your columns to the many kind friends in England and foreign countries, who have done me the honour to express their esteemed sympathy and good wishes for my ultimate recovery. I think the severe climate of an English winter would have given me the *coup de grace*, for with all the great advantages of this fine climate, combined with every comfort of a refined and luxurious home, and the affectionate, unremitting attentions of the best of all "good Samaritans," I am still a great sufferer, and the first breath of approaching winter has warned me to prepare for a migration farther south. I have received a kind spontaneous invitation from that excellent and devoted Spiritualist, Signor Damiani, to spend the winter with him in beautiful balmy Naples. In a few days I hope to be well enough to undertake the journey, and on accomplishing it, shall hope to send you a few further lines. I have before me other gracious offers of hospitality from princely and illustrious Spiritualists who have honoured me with their friendship, including the well-known and respected names of Prince George of Solms, the Baron Dirkinck-Holmfeld, Marchioness Nevars, &c. I have received invitations to France, Spain, Portugal, Holland, Germany, Austria, Russia, Algeria, America, &c., which, if my life be spared, I shall hope to accept in due time. At no previous stage of my "strange, eventful history," have I been favoured with so numerous, influential, and hearty a circle of friends; and while it has been my happiness to make so many new friends, I have equal satisfaction in knowing I have never lost an old one. I am sure I shall be held guiltless of boasting by all who know me, when I add, that never was my mediumship so fully vindicated and triumphantly demonstrated, never so widely known and respectfully acknowledged, never so largely sought by scientific and other investigators as it has been ever since that memorable day when emerging from a prison, as strong in my own integrity as when persecution thrust me into it, and baring my head before the great and just God of heaven, I felt myself able to bear the piercing scrutiny of that all-seeing eye, as no dishonest man ever can. From that moment came an afflatus upon me that I could not resist,—and would not if I could,—a feeling, an impulse irresistible as that which made a Christian apostle in a moment ripen into a hero and shout "Necessity is laid upon me! Woe is me, if I preach not the gospel!" That self-same hour I repaired to an hotel close to the prison, and openly struck the first blow of my new career by holding a spirit-seance, to be followed by an uninterrupted series of sittings which carried us on with rapid strides to the grandest climax of spirit-power, in the projection of materialisations from the human body in the light, and without cabinet, that the world ever saw. True, these wonders ended in the total collapse of my physical frame, but what of that? No sacrifice is great to the man who has seen the "great white throne" and heard eternal truth pronounce the inspiring words, "Be thou faithful unto death, and I will give thee a crown of life!" And here am I, shattered, broken, crushed in health, conscious that my term of life must be short, that at any moment, with what the world would call "awful suddenness," the gates of the better world may swing open, and "the Voice" say to me, "Come up higher." And when that summons comes, dear MEDIUM, I believe the old motto of the Napiers will be my answer, "Ready! Aye, ready!" for the memory of an unjust accusation, and all of my conduct preceding, or in any way connected with it, will not, could not, cause me to regret any deed I had done, any word I had uttered, or make me shrink from a Tribunal where the secrets of all hearts are laid bare.

Let other mediums who have been "tried in the fire," as I have been, take courage from my experience, for, misrepresented, slandered, assailed by bigotry, envy, malice, and all the weapons of bribery and perjury, though they may be, they have Truth on their side, and their faith and strength should be in the motto, "Truth Against the World." The old proverb says that in a race between Falsehood and Truth, Falsehood ran half-way round the world while Truth was putting its boots on, but slow-paced Truth won the race notwithstanding. I have ever found the policy of the noblest of all mediums the best; for, when confronted by "false witnesses," who thirsted for his blood, we read that "he held his peace and answered nothing" (Mark xiv. 61). And I commend to maligned mediums those other words, "For many bare false

witness against him, but their witness agreed not together" (ver. 56). This lack of unanimity among medium-hunters, just now, is as significant as it was at Huddersfield in 1876; and with all thoughtful people the fact will weigh heavily in favour of the innocent victims of treacherous materialism. And let those persecuted mediums patiently, silently wait, and "see the salvation of God," for greater, immeasurably greater popularity and usefulness will be their reward—as it has been mine—for the sufferings they endure at the hands of their unscrupulous persecutors.

It has often been remarked that I have never taken the trouble to rebut or even notice, in print, the false and lying accusations of the past. True, good critics; and pray was I not following a most excellent example in thus "holding my peace and answering nothing?" And did not the same Christ say, "By their fruits ye shall know them?" Mark you, "their fruits," not their blossoms—their words. The feeblest among us can suffer for truth; and it is an encouragement to others to see us patiently, cheerfully bear the cross for the good Cause. I love to look up at these rugged mountains and think that they are the hoary peaks of the far-away Bernese Alps, once looked down on the more than Roman devotion of the heroic Arnold von Winkelried. I can fancy that from their heaven-cleaving heights the ages looked down approvingly on the humble patriot as, commending his wife and children to the care of his countrymen, he threw his unarmoured breast upon the hated Austrians, and gathering up their spears in his arms as they were being buried in his brave heart, cried—as he thus made a gap in their serried ranks at the expense of his own life—"Make way for liberty! Make way for liberty!" Over the hero's mutilated body, through the gap he had made, on rushed the dauntless patriots to the victory and liberty; and sweeping the German legions from the field, won for themselves an independence crowned with the applause of all history.

Turning from Switzerland to England, where mediums have suffered, I cannot help rejoicing if in the recent past any medium, by presenting a bold front to persecution, and unflinchingly receiving its tyrannies and treacheries into his own bosom, helped not only to blunt the weapons of the foe, but to avert the tide of battle from his brethren, and in some measure aided in opening up to Spiritualism itself the "way to liberty" and triumph. If this has happened, I am bold to adopt Apostolic language, and say, "I therein do rejoice, yea, and will rejoice."

It is but a short time, dear MEDIUM, since I stood alone facing the rage of the foes of our Cause, and I gratefully recall how, despite the unscrupulous forces brought to bear, I was strengthened by "ministering spirits," and enabled to be true to my trust and by "my conscience." And when "the hour of the power of darkness" seemed to have come, and foes exulted over me, saying, "You will never dare hold another seance, never dare face even your friends again, much less the world," I thought of the memory of friends again, much less the world, I thought of the memorable utterance of the ghost of Cæsar to Brutus, "We meet again at Philippi," and the last words of brave Winkelried, choked in blood, "Make way for liberty!" and, raising my voice as the mocking words fell on my ears, and the clanging gates of a prison were already closing upon me, "In less than a year I shall stand to the front, and have given the lie to your prediction."

And truly, in far less time than a year the angels have more than fulfilled the prophetic words which they placed in my mouth. In little more than six months the invisible powers demonstrated beyond the reach of doubt or denial, not only the extremely simple initial manifestations that had been so wilfully misrepresented by the accusers, but also those new and infinitely greater phenomena of materialisation which occurred in the light, in my own rooms, and in the houses of several others, before at least two scores of the most respected, reliable witnesses of the age, including Alfred Russel Wallace, Dr. Kennedy, Prince George of Solms, T. Bennett, (of Richmond), Hensleigh Wedgwood, Christian Reimers, Prince Albert de Solms, W. P. Adshead, "M.A. (Oxon)," Thomas Colley, &c., &c.

I have thus lived to see falsehood disproved, and smitten dumb and dead at my feet by the absolutely unimpeachable advanced phenomena which were given through my mediumship, as the reward of my suffering, and the fittest reply to the false charges of the past.

High spirits had bidden me be silent, and pledged themselves to justify that silence by making me the instrument for the evolution of the most stupendous phenomena ever known in connection with materialisation-mediumship. I believed their promise and was silent, and if I take up my pen now it is only to record so remarkable a proof of spirit-wisdom and fidelity for the encouragement of others and the honour of Spiritualism. The fact, too, of my prompt reappearance in the van of the spiritual conflict, the public fearless exercise of my gifts in the first city of the world, exposed to the scrutiny of the keenest eyes at all times; I say this fact alone was more convincing to the thoughtful than the most pungent verbal refutation of falsehood would have been.

It is a grand thing, dear MEDIUM, when a man, conscious of his own integrity can afford to wait patiently for truth itself to exonerate him. When the Persian general acted treacherously towards Agesilaus, the latter calmly observed, "I am much obliged to Tissaphernes for putting the gods on my side!" In the same temper I can now say with an emphasis which patience and incontrovertible facts have deepened, "I am much obliged to falsehood for having put truth, and angels and God on my side."

And now, in conclusion, I have only to say that relying implicitly on the care and skill of the spirit-world (a confidence never yet misplaced), I have all through my severe and dangerous

illness steadily refrained from all medicines and medical advice, and unless I have totally misunderstood my guides, I shall as soon as my health has been perfectly restored be used to initiate a still higher phase of mediumship compared with which all that has been given in the past will be but as "the small dust of the balance."

One thing I have understood is, that when my health is fully recovered a materialised recognisable spirit form will be extended from my physical body, in a sufficiently public manner, and that the form will remain materialised. I firmly believe this crowning manifestation will occur, and that my mission will be incomplete till it is accomplished. Indeed, it is I think probable that my present disturbed physical state may be due to a mysterious preliminary discipline and training for this important result. Beyond this great consummation will come an interior state, and a final work in which I shall not be a solitary instrument of the spirit-world, but in which multitudes will be the successful seed-sowers and harvest reapers, and truth shall reign supreme.

Meanwhile, I remain, dear MEDIUM, your faithful fellow-servant,
Switzerland, Nov. 8, 1878

FRANCIS W. MONCK.

MR. J. J. MORSE ON "THE KINGDOM OF HEAVEN."

"All really divine influx takes place by an enlargement of the understanding, growing out of an enlarging love of truth."—SWEDENBORG.

"God never lavishes gratuitously that which man can earn by faithful industry."—FARRAR.

In Newcastle-on-Tyne and neighbourhood the Cause continues to flourish—a result, we believe, in no small degree due to the zealous way in which the Newcastle Spiritualist Society is managed. Every Sunday the platform is occupied with capable speakers, who deal with the ethics, philosophy, &c., of Spiritualism; while the seances held for materialisations afford ample proof to inquirers of the genuineness of the science of spiritual communion. In the afternoon of Sunday the 1st inst., Mr. Morse delivered an able address on "Spiritual Diseases." He began, as it were, with the alphabet of the subject, and made himself understood to the humblest comprehension. The body, it was shown, was the sphere of effects, and held its vitality and health so long as the interior or magnetic force of the soul was maintained in efficient operation. He, however, did not wish them to understand that the soul or innermost divine principle became diseased, for that was impossible, but only those dependent powers by and through which the spirit came in contact with its physical environments. The speaker next explained the law of contagion, or how so-called bodily diseases were transmissible from one to another; and proceeded to argue that there was a like spiritual contagion by which the mental and moral faculties could be affected for either good or evil. They influenced each other spiritually and intellectually; and the example of one immoral man would do more to overthrow the teaching of spiritually-minded men and women than any one thing that they could speculate upon. Example was more potent than precept. If they had degraded people around them they would inevitably suffer by the contamination of their presence. It was impossible to escape it. True, through the exercise of a strong will, they might not suffer much, but suffer they would as long as they remained in the midst of such influence.

It was the law of moral contagion to increase rather than decrease, thus the possibility of becoming fully infected, and an otherwise pretty well developed organisation acting out a false life. Children were born into the world charged with the seeds of mental and moral maladies; and it was the imperative duty of all parents to avoid vicious thoughts and acts, and transmit to posterity that which would be a blessing instead of a curse.

The speaker next dwelt on the means of warding off vicious influences. These means, he explained, consisted in obeying the laws of physical and mental health, or individual righteousness. In the course of his remarks, slandering was strongly condemned, and the pitiable spiritual condition of the slanderer was pictured when he arrived in spirit-land. On the whole the lecture was a most valuable one, and was listened to with great attention.

The hall was crowded in the evening, when Mr. Morse spoke on "The Kingdom of Heaven." Mr. Mould, the president of the society, occupied the chair, and he was accompanied on the platform by Messrs. Kersey (the secretary), Robson, Westgarth, Rowe, and Urwin. Mr. Morse read as the "lesson" for the evening Miss Lizzie Doten's poem, "Magery Miller," with great taste and feeling.

After singing a hymn he was entranced, and proceeded with his address. He said that the loftiest ideal ever propounded in relation to humanity by the deepest thinker is a possible realisation for the most degraded, because there was within one and all a latent element of goodness that only waits the proper time and fitting opportunity to express and prove the kinship of mankind with God Himself. What a glorious future then lay before them? And when they really embraced this idea, all those doleful strains and importunities to God to come down here and do what He had rendered possible for them to do themselves would cease, and never be heard again. They must get out of their heads the idea that at some future period the Kingdom of Heaven was to come down, and miraculously change everybody and everything on the face of the earth, as if some sort of spiritual fire-engine was to be put into operation. The Kingdom of Heaven could not come down, they must go up to it by the cultivation of its corresponding principles within themselves.

The lecturer then took up the question of the progressive evolution of the "Kingdom of Heaven" on earth, and illustrated this by

adducing the facts of geology, anthropology, history, &c. Man, he observed was not an angel in character and action when he first appeared; quite the reverse, and he had been constantly leaving behind him his barbarism and past inheritances, and attaining higher states. The thread of progress was spiral, up and onward, then a declension for a season in order that the excrescences that had grown around might be pruned or lopped off so as to promote a healthier growth.

After arguing at some length that in reality there could be no retrogression, "Tien" concluded with an eloquent peroration in which he pictured the blissful state that would exist when the "Kingdom of Heaven" was realised on earth.

Mr. Kersey, the secretary, gave an account of a successful materialisation seance that had been held in the morning. Medium and form had been seen at the same time.

The proceedings then terminated.

R.

Sunderland.

CURIOUS PHYSICAL PHENOMENA OCCURRING IN DAYLIGHT.

Mr. Editor,—Some time back in your invaluable MEDIUM you expressed a wish for any of your readers who might be in possession of the facts of phenomena occurring in their own presence, to forward the same for your perusal, and, if of sufficient interest for the public, to be used accordingly. It is far from the writer's desire to appear in the printer's hands upon any occasion, more especially in recording the sublime realities of spiritual verities, being cognisant of his inability to do justice to so profound a subject; but the simple incidents about to be related may find an echo in the experiences of many others, and thereby be induced to give a record of what their spirit-friends have done, and are still doing, for them; one other object in view in forwarding this account is to demonstrate the fact, so frequently foretold of late by the intelligences speaking through our fully-developed mediums, that the influence of spirit-power is becoming widely diffused amongst mankind at large, notwithstanding the adverse conditions they have to contend with in combating the preconceived ideas of those nurtured in orthodox or sceptical schools of thought.

About a month back a much-esteemed lady friend, hailing from an obscure village in the Midland Counties, paid us an unexpected visit for nine days. I might say, at this point, with regard to spiritual phenomena our friend was decidedly sceptical; like many more of her orthodox friends, ascribing all the glory to His Sable Majesty of the dark regions. Such was the state of her mind on arriving in London. Her spirit-friends were not long, after her arrival, in making their acquaintance, for on taking off her hat, jacket, &c., and depositing them on the side-table during tea, then refreshing herself with the repast, expressed a desire for my daughter to accompany her for a walk, she proceeded to fetch her hat and jacket, when the hat had mysteriously disappeared, and could nowhere be found for a length of time, until at last it was found deposited under a table in another part of the house. After returning from the walk, our friend was determined the spirits should not repeat their tricks, but placed her hat, jacket, and fall, and pins, so that she could have a full view of them the whole evening; but it so happened, both my friend and daughter came to the door to meet me on my return from business, and to tell me of what had occurred with the hat. Upon their returning to the room, great was their surprise to find the fall and pin removed, no trace of either being found, high or low, that night; they both being absent from the room together, precluded the possibility of deception with either. To finish the history of the fall and pin: after a great deal of argument as to the where and the how, and the why were these things done, in preparing to go to business the next morning, having put on my coat, and in attempting to put my pocket-book in the breast pocket, I found, to my surprise, the book would not go down in its usual place. On putting down my hand to see what was the obstruction, I was very unceremoniously reminded that there was a large pin in my pocket; it was placed so securely in my pocket that it was with great difficulty it could be extricated, but upon withdrawing it from the pocket, it was found to be firmly attached to the fall.

That same evening, before retiring for the night, our friend took off from her dress a large gold brooch and laid it on the side-table close to where I was sitting; upon seeing which, my desire was expressed that our spirit-friends would do something with the brooch while I was looking at it, but nothing transpired. After viewing it for some time I retired to my room leaving my friend and daughter to go to their suppers, supposing she would take her brooch with her, but which she neglected to do, having forgotten it; however, being in my room only a few moments, I was alarmed to hear two persons screaming; on running to see the cause of alarm I was amused to see how busy our spirit-friends had been in the bed-room, by emptying every box in the room of its contents, and scattering them in all directions.

Leaving the two females to do their best under such circumstances, I heard no more of them till morning, when, coming down to breakfast, they said they had been in bed about half-an-hour, when a female spirit-form was seen to approach the side of bed nearest my friend, who lay with arm extended requesting the spirit to touch her, to which request no heed was given. At this moment a male spirit was seen to appear by the side of the first spirit; the male holding between his thumb and finger, what appeared in the light of the lamp that was burning, to be a watch. My friend turned to see if her watch was in the place she placed it before retiring, but it was there as she left it. The two spirits at this juncture withdrew to the foot of the bed, my friend still holding her hand out of the bed. Instantly a large materialised hand caught hold of her hand; though she had naked repeatedly for them to do it, yet it came so unexpectedly as to cause her to rise suddenly in bed. The spirits then receded to the door, upon which was hanging one of my coats. The male spirit took hold of the skirt of the coat and shook it violently, then opening the door, they both walked out closing the door after them. You, Mr. Editor, would naturally suppose such strange visitants at such an hour, in the presence of two timorous females, would test their courage; of that article they were very deficient, for neither individually

nor in company dared they venture to my room to apprise me of the occurrence, fearing to encounter the spirit-friends on the landing. However, to continue the history, after my friend detailing at the breakfast-table the events of the night, she went to the table where the brooch was left the previous evening. Not finding it in position, both myself and daughter were interrogated as to whether we had seen or removed it; we replying in the negative, the fact became apparent to the mind of our friend, that the article held in the hand of the male spirit could be no other than the veritable brooch in question. My friend then requested the coat on the door to be searched. That one with all my other coats were thoroughly examined, but without avail; in addition to which, everywhere in the house was submitted to the closest scrutiny. Our ill-success only made our friend more inconsolable, as the brooch was the gift of a dear friend, who had long passed to the spirit-world. Notwithstanding my oft-repeated assertion that it would be again restored, our friend was faithless. However, I left for business, as usual, and had occasion to go to King's Cross, was passing down Copenhagen Street, when, suddenly, something like a hand struck my left leg just above the knee. My attention was arrested as to what could be the cause. Not at that moment having my thoughts occupied by spiritual matters at all, I attributed it to the wind blowing my coat-skirt against me; but a second thought showed the impossibility of such an impression being made on my person by my coat. I was led involuntarily to pass my hand down the edge of my coat skirt, when, singular to say, the bottom corner of the coat-skirt was lifted into my hand by unseen agency, and, to my great astonishment, in the corner of the coat-skirt, between the lining and cloth, was the identical brooch; and what was still further remarkable, there was no hole, either in the lining or the cloth, or the breast-pocket, by which means the brooch could find its way there. But one thing more respecting this manifestation. The pin was gone when the brooch was drawn from its hiding-place. After my friend had returned to her home in the country, I received a letter from her last Thursday, to say the pin of the brooch was brought to her parlour table, and laid on Judge Edmond's book, which I had lent her to read. If you would allow me, I will give you a quotation from her letter.

Alluding to another manifestation that has occurred between her house and ours, the letter says, after referring to the pin:—"But there has been a pink or rose-coloured book brought and laid on the sitting-room table while we were gone up to dress for the afternoon; every door and window was shut; we could not account for it; but last night the spirits said they had brought the book from Dad's in London. I am anxious to know if this is true, the title of the book is 'Mesmerism,' with a man mesmerised on the cover."

Upon reading this portion of the letter, I remembered buying such a book a long time back. Upon asking my daughter if she knew anything of it, she replied having taken a fancy to the book she had looked it up in one of her boxes in the cupboard and that it was there a few days back, upon which I requested her to go and fetch it, but to our surprise the book was gone.

Thus our spirit-friends have, while we were totally unconscious of their presence, been availing themselves of means to convince their loved ones still traversing this earth-sphere that there is a bright Beyond, and their greatest happiness is to bear their testimony to the truths they teach; and the question naturally arises, How can they bear a testimony of spiritual things to mankind sunk in the depths of materialism? How, indeed. Only by material things can our spirit-friends approach us; until our souls are lifted up from the material to bask in the sunshine of spiritual truths, then by the aid of the diviner gifts are we able to hold sweet communion with the bright-winged messengers of the Summer-land.

I fear that I have trespassed too far on your valuable space, though I have only given you one or two out of the many manifestations that occurred during our friend's stay with us, for it was a continued series of manifestations from coming in to going out, some of which were more remarkable than related above. I am fully sensible to the minds of the majority of Spiritualists the above records are of every-day occurrence. My motive more immediately, is to show there is a power latent in all classes, and even in the obscure villages of our land, which only requires to be brought into congenial conditions to enable it to demonstrate its existence, and prove to the world at large the willingness and ability of the denizens of the spheres of light, to fulfil their mission in the regeneration of the human race.

Old Ford.

G. ARNSBY.

THE following item, taken from the *Shipping and Mercantile Gazette* for Friday Dec. 6, 1878, may prove of interest to the friends of Mr. R. Mowbray and Spiritualists who were acquainted with him:—"Melanope," of Liverpool, lat. 49 N., long. 12 W. Reported by the 'Hart,' (s.) of Havre.—R. H. M.

ASHTON-UNDER-LYNE.—Mr. Dunn, from New Shildon, will deliver two addresses in the Spiritualists' Meeting Room, 185, Fleet Street, on Sunday, December 15, afternoon 2.30.; evening at 6. All persons cordially invited. A harmonium has been purchased, in hopes of making the meetings in this town a success.—WM. AVERY.

MR. T. M. BROWN expects to be in Liverpool for Tuesday next, care of Mr. W. Clarkson, 5, Sandown Terrace, Wavertree, Liverpool. Address till Sunday, 42, Fremie Street, Everton Road, C.-on-M., Manchester. Derby to follow when health is recruited. At present in a critical state.

SOVERBY BRIDGE.—Mr. A. D. Wilson reports very highly of Mr. E. W. Wallis's two lectures on Sunday last. The subject in the afternoon was selected by the audience, "What does Man Know of God apart from the Bible?" The reply was able, lucid, and satisfactory. In the evening the subject was, "What Spirits Teach, and How to Communicate with them." The *modus operandi* of spirit-control was fully explained; the aggregate teachings of the spirits were also graphically portrayed. "I may say," concludes Mr. Wilson, "that the lucid and vivid expressions, and oratorical powers of the speaker, made a salutary impression on the audience which were pretty large; and doubtless we shall desire Mr. Wallis's valuable services some other time."

MR. MORSE'S APPOINTMENTS.

(Address—Elm-Tree Terrace, Uttoxeter Road, Derby.)

LIVERPOOL.—Sunday and Monday, Dec. 15 and 16.

PRESTON.—Arrangements pending.

BLACKBURN.—Sunday, December 22.

CARDIFF.—Dec. 29 and 30.

Mr. Morse is desirous of making arrangements for missionary work around the various points he periodically visits in the Northern counties. For week-night meetings he will make special arrangements of a most advantageous character, thus assisting local efforts, and promoting the progress of the Cause.

MR. E. W. WALLIS'S APPOINTMENTS.

(Address, 1, Englefield Road, Kingeland, N.)

MIDLAND COUNTIES.—Work for District Committee, Dec. 9 to 15.

LONDON.—Marylebone Association, Quebec Hall, Tuesday evenings, Dec. 17, 24, and 31, at 8 for 8.30 prompt. Subjects to be chosen by the audience. Doughty Hall, December 22 and 29.

NEWCASTLE-ON-TYNE PSYCHOLOGICAL SOCIETY.

LECTURES AT WEIR'S COURT, NEWGATE STREET.

(President: John Mould. Hon. Sec. H. A. Kersey, 4, Eslington Terrace, Jesmond Road.)

LECTURES FOR DECEMBER.

Sunday, 15, at 6.30 p.m. Inspirational Address. Mr. W. Westgarth.
" 22, at 6.30 p.m. Trance Address. Miss E. A. Brown.
" 29, at 6.30 p.m. " Mr. Alex. Duguid, of Kirkcaldy.

Monday, 30, at 8 p.m. " " " " [caldy.]

Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

Sunday, Seance at 10.30 a.m.—Form Manifestations. Spiritualists only.
Tuesday, " at 8 p.m.—Physical Manifestations. Members only.
Wednesday, at 7.45 p.m.—Spiritualists' Improvement Class.
Thursday, Seance at 8 p.m.—Private Circle.
Friday and Saturday at 8 p.m.—Developing Circles for Members and Friends (free).

The Library of the Society is opened every Wednesday evening from 8 to 9 p.m. for the issue of Books to Members.

EAST CHESHIRE AND NORTH DERBYSHIRE DISTRICT.

MR. WRIGHT'S MEETINGS.

NEW MILLS.—Dec. 15, 22, and 29, at 2 and 6 o'clock.

NEW TOWN.—Dec. 17. At Mr. Wright's.

WHALEY BRIDGE.—Dec. 18. Mechanics' Institute, at 7.30.

Tea Party at New Mills on Christmas Day.

THE MIDLANDS DISTRICT COMMITTEE.

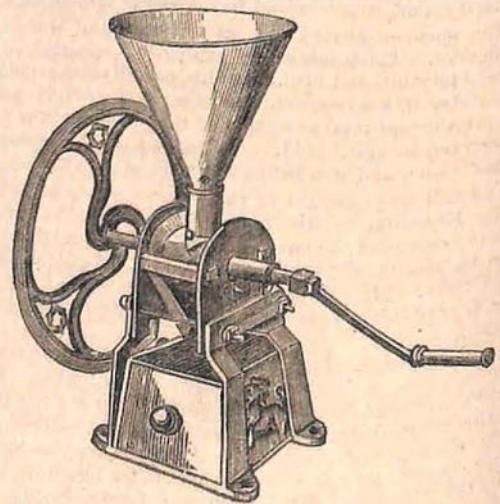
BIRMINGHAM.—Templers' Hall, Ladywood Road, Sunday, Dec. 15, at 2.30 and 7, Mr. E. W. Wallis.

WALSALL.—Temperance Hall, Friday, Dec. 13, at 7.30, Mr. E. W. Wallis.

All communications for the above Committee to be addressed to the Hon. Secretary, J. J. Morse, Elm-Tree Terrace, Uttoxeter Road, Derby.

MR. WILLIAMS AT CAMBRIDGE.—Mr. W. Chapman wishes us to state that in the third paragraph of his letter which appeared last week the words "two months" should read "twelve months," and that one of the spirits was misnamed "Waia Jumba" for "Waia Tumba."

ON Sunday, December 15th, another seance will be held at 70, Mark Lane, City. Mr. Webster, the test-medium, has promised that he will be present, with other mediums. There will be a collection at the close to assist a medium in need. Time 7 for 7.30 p.m.



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How Englishmen may possess England.

The cause of Disease.
What does Nature mean by Disease.
Vaccination condemned by our Text.
The Religious Rite of Cleanliness.
The duties of Courtship—Marriage Responsibilities.
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SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN

SUNDAY, DEC. 15.—Lecture at Doughty Hall, 14, Bedford Row, at 7.
 TUESDAY, DEC. 17.—Select Meeting for the Exercise of Spiritual Gifts.
 WEDNESDAY, DEC. 18.—Lecture on Phenology by Mr. Burns, at 8. 1s.
 THURSDAY, DEC. 19.—School of Spiritual Teachers at 8 o'clock.
 FRIDAY, DEC. 20.—Social Sitings, Clairvoyance, &c., at 8. 1s.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

MONDAY, DEC. 16.—6, Field View Terrace, London Fields, E. Seance at 8.
 TUESDAY, DEC. 17.—Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
 WEDNESDAY, DEC. 18.—Mr. W. Wallace, 329, Kentish Town Road, at 8.
 THURSDAY, DEC. 19.—Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.
 Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
 FRIDAY, DEC. 20.—Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street Bloomsbury, at 8.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM, QUEBEC HALL, 25, GT. QUEBEC ST., MARYLEBONE RD.

MONDAY, Members' Developing Seance; 8 for 8.30. TUESDAY, Lectures on Spiritualism and other Progressive Subjects; 8 for 8.30.; admission free.
 WEDNESDAY, Members' Developing Seance; 8 for 8.30. SATURDAY, Inquirer's Seance, Medium, Mrs. Treadwell; admission 6d., to pay expenses; Local and other Mediums invited. SUNDAY, Afternoon, Trance and Normal Addresses; 8.15. Evening, Inquirers' Seance, various mediums; admission 6d., to pay expenses; 7.30 for 8. Admission to Seances by previous application or introduction.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, DEC. 15. ASHTON-UNDER-LYNE, 185, Fleet Street. Public, at 6 p.m.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 6.30 for 7, free, for Spiritualists and friends.
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
 BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
 CARDIFF, Intellectual Seance at Mr. Daly's, Osborne Villa, Cowbridge Road, Canton, at 6.30.
 DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.
 GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.
 GLASGOW, 164, Trongate, at 6.30 p.m.
 HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.
 KENNEL, 2 p.m. and 6.30 p.m.
 LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
 LIVERPOOL, Perth Street Hall, West Derby Road, at 3 and 7 p.m.
 MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
 MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.
 NEWCASTLE-ON-TYNE, Psychological Society's Rooms, Weir's Court, Newgate Street, at 10.30 a.m.; Seance for Spiritualists only. Public Service at 6.30 p.m.
 NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.
 OLDHAM, 186, Union Street, at 6.
 OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
 SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
 TUESDAY, DEC. 17, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.
 STOCKTON, at Mr. D. R. Wright's, 13, West Street, every Tuesday evening, at 8 o'clock for Spiritual Improvement. Inquirers invited.
 NEWCASTLE-ON-TYNE, Psychological Society's Rooms, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.
 SHEFFIELD, W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.
 WEDNESDAY, DEC. 18, ASHTON-UNDER-LYNE, 28, Bentinck Street, at 8 p.m. for Inquirers. Thursday, Members only.
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 DERBY, Psychological Society, Temperance Hall, Carzon St., at 8 p.m.
 MIDDLESBRO', 38, High Duncombe Street, at 7.30.
 NEWCASTLE-ON-TYNE, Psychological Society. Improvement class, at 7.45.
 THURSDAY, DEC. 19, GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street. South, at 8 p.m.
 LEICESTER, Lecture Room, Silver Street, at 8, for Development.
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